An Explanation of the Termes, Order, and usefulness of the *Liturgy* of the Church of *England*.

Q. WHY *is the Liturgy of the Church of* England *called* Common Prayer?

A. It is not to be understood, as common signifies a thing of little value but it denotes a form of Prayer, in which we have all a Common interest, as our Saviour is stiled the Common Saviour, a Form in which all of the same Communion are to joyn.

Q. *What is the meaning of the word* Liturgy?

A. It signifies the Publick Ministry, it being derived from the Greek word λάος, *Publicus*, and ἔργον, *Opus*.

Q. *What is the* Kalender?

A. An useful enumeration of the Months, Weeks and Days of the Year, together with an account of the Lessons to be read daily throughout the year.

Q. *Why are choice Sentences of Scripture set before the Morning and Evening Service?*

A. 1. The better to prepare peoples hearts to the performance of those holy duties following, with devotion.

2. To mind us of our own misery, and Gods mercy.

Q. *Of what use is the Exhortation?*

A. Therein the Minister exhorts the people, in an Apostolical stile to confess their sins humbly to the Lord, who is able to hear because Almighty, and willing to help, because most merciful.

Q. *Why doth the Church begin her Service with Confession of Sins?*

A. 1. Because our sins make a separation betwixt God and us, hinder our prayers from ascending, and Gods blessing from descending. 2. Be-

2. Becauſe it was the practice of God's own people the *Jews*, and of the Primitive Church of Chriſt so to begin, and to do it in this manner as our Church prescribes.

Q. *Why is the Confeſſion to be made of all the people after the Miniſter?*

A. Becauſe the *Miniſter* is the peoples mouth to God, both in going before, and inſtructing them.

Q. *Why is this Confeſſion, and our Prayers to be made kneeling?*

A. 1. That the lowlineſs of our bodies may expreſs the humbleneſs of our minds.

2. Becauſe it is the fitteſt poſture for Penitents.

Q. *Why is the Abſolution to be pronounced by the Miniſter alone?*

A. Becauſe it is a branch of his Miniſterial Function, and becauſe it is an act of authority, his manner is to do it ſtanding.

Q. *Why are the people to anſwer*, Amen?

A. Becauſe it is a ſignification of their aſſent to the preceeding prayer.

Q. *Why is the Prieſt to begin the* Lord's Prayer *with an audible voice?*

A. 1. That the Congregation may the better hear and joyn with the Miniſter in that moſt excellent part of ſervice.

2. To ſhew how boldly, and yet humbly too, we may pray to the Father, when we uſe his Son's both Name and Words.

Q. *Why is the* Lord's Prayer *ſo frequently uſed in our* Liturgy?

A. 1. Becauſe it is the pattern of Prayer.

2. Becauſe it is the moſt abſolute and perfect form, and gives perfection to all the reſt.

3. In imitation of our Saviour, who often repeated the ſame words.

Q. *What are the following Verſes with their Reſponds?*

A. Canonical Scripture ſorted out for this place.

Q. *Why do we Pray by way of Reſpond?*

A. In conformity to the primitive practice; and the reaſons are,

1. To ſtir up Devotion.

2. To ſtrengthen Affection.

3. To oblige the Worſhipers to greater Attention and Intention.

Q. *Why is* Glory be to the Father, and to the Son, and to the Holy Ghoſt, *ſo often uſed? And why at the end of every Pſalm, and why ſtanding?*

A. 1. Becauſe it is of ancient uſe, by which we avouch our Doctrine and Faith of the Trinity againſt all oppoſers.

2. That we may reduce that to practice, which is the ſcope of every Pſalm; and that is, to give Glory to God.

3. We ſtand to ſhew our cheatfulneſs in giving glory to God, and how reſolved we are to ſtand faſt in the Faith of the Holy Trinity,

Q. *Why is*, As it was in the beginning, *added?*

A. Againſt the *Arrians*, who had introduced a new form of *Doxology* to the diſhonour of Chriſt.

Q. *Why is*, Praiſe ye the Lord, *uſed in this place?*

A. To be as an impreſſion invitatory to the following Pſalms; *and let us Pray*, is uſually premiſed to incite intention to an enſuing Prayer.

Q. *Why do Pſalms immediately follow?*

A. Becauſe it was the Antient Mode.

Q. *Why do we begin with Pſalm.* 95.

A. Becauſe it is the fitteſt in all the Service-Book to conform us to the right uſe of all the reſt, and to furniſh out the ſervice of God in all due reverence.

Q. *Why are the Pſalms ordered to be read over monthly, and why was it the uſe of the Prieſt to read one verſe, and the people another?*

A. That they may be made the more familiar to the people, for they are of all Scripture the fulleſt of de-

them: And the reasons why they were thus read by way of Response, are these,

1. That we may thus strive who should serve God most affectionately, which is pleasing to God.

2. That by relieving one another, we may not grow weary of God's Service.

Q. Why were the Psalms read standing?

A. That the erection of the Body might express the elevation of the Mind.

Q. Why after the Psalms are two Lessons appointed to be read, one out of the Old Testament *first, and then another out of the* New *?*

A. 1. In punctual imitation of the Ancient Church.

2. To shew the Harmony and Agreement of both Testaments, that we may see that fulfilled in the one which was foreshewed in the other.

Q. Why are Hymns appointed to be read after the first and Second Lesson?

A. St. Paul presseth the use of Hymns, and Christ practised it, and it became the practice of the Church.

Q. What is the proper posture for Hymns?

A. Standing. 1. To shew our cheerfulness in it.

2. It being a proper gesture for praise, which is part of God's Worship.

Q. Why is the 100. *Psalm joyned with the Song of Zacharry?*

A. Because they parallel one another, both being Thanksgivings unto God, inforced with the same Reasons and Arguments.

Q. Why is the 98. *Psalm joyned with the Song of Mary?*

A. Because *Maries* History, and *Davids* Mystery are for substance both one.

Q. Why is the 67. *Psalm joyned with the Song of Simeon?*

A. Because they both treat of one & the same thing and are in some sort parallel.

Q. Why is the Creed said after the reading of [illegible]

of Canonical Scripture ?

A. Because faith comes by hearing; we must first hear and then confess.

Q. *Why is it ordered to be read standing ?*

A. Because this standing, or stationary posture implies a resolution to stand fast in that Faith which we profess.

Q. *Why is it called the Creed?*

A. Because it contains the *Credenda, i. e.* Matters to be believed: The word being derived from the Verb *Credo*, which signifies to believe. It being a short sum of Christian Doctrin, containing all things necessary to be believed in order to salvation.

Q. *Why is it called the Apostles Creed ?*

A. Either because they framed it, and so theirs for the manner, or because gathered out of their Writings, and so theirs for the matter,

Q. *What are the following prayers ?*

A. Short prayers selected out of the Scriptures, full of Piety and Devotion: wherein observe,

1, The Priest's salutation to the people, and then the peoples re saluting the Priest out of the Scriptures.

2. The Priest's or Minister's stirring up the people, which is frequently used when we enter upon any new part of service, because we are apt to grow dull in our devotions.

Q. *Why is,* Lord have mercy upon us, *thrice repeated? And why before the Lord's Prayer ?*

A. 1. To not slie the Trinity we pray to, is it thrice repeated.

2. Before the Lord's Prayer, because it is expedient we implore God's mercy before we use that Prayer.

Q. *What are the following Verses with their Responds ?*

A. * Short Prayers of divine extraction most what taken out of the *Psalms*, and therefore is the Minister to pronounce † them standing.

*Short; agreeable to Scripture, St. *Mat* 8. 1. 24.

† The Minister, as a sinner kneels with the people in

all Confeſſions of Sins, and Penetential Prayers: as a Prieſt, he ſtands in other Offices, to ſignifie his Office and Authority, which Office relates to God, and ſo is he in God's ſtead, 2. *Cor.* 5. 20. to the people, *Heb.* 5. 1. and in the peoples ſtead to Godward.

them their part at publick Prayers, it unites the affections of them all together, and helps to keep them in a league of perpetual amity.

Q. Why is this interchangeable way of Praying ſo often uſed?

A. 1. Becauſe it was the ancient uſe.

2. It refreſhes the peoples attention, it teaches

Q. Why do we pray firſt for the King, then for the Miniſter, and laſt for the People?

A. Becauſe King *David* did ſo, from whom we have our pattern.

Pſal 132.

Q. Why do we pray for peace in our time?

A. We pray ‡ that it may come where it is not, and that it may continue where it is; we pray alſo for the bleſſing of peace, as well as for peace it ſelf.

‡ In the ſame ſenſe as we pray in the Lord's Prayer for daily Bread when we have it by us.

Q. Why do we ſay that none fights for us but God only.

A. Becauſe he is principal Agent in all his Churches Victories and Deliverances.

2. *Cor.* 20. 12. *Exod.* 14. 14. *Deut.* 1. 30. *Iſa.* 31. 4.

Q. What are thoſe other Prayers called Collects, *and why are they ſo called?*

A. They are ſhort and full, like the beſt Coins, and agreeable to Primitive Patterns; they are of ancient uſage, they are directed to God in the Name of Chriſt, for ſo uſually they conclude.

Q. Why is the Litany ordered to be read upon Sundays, Wedneſdays, and Fridays?

A. 1. Upon *Sundays*, as being the chief and fit to be adorned with the chief Service.

8. Upon *Wednesdays* and *Fridays*, being in primitive times days of solemn assemblies and fasting.

Q. *What is the chief end of these, and all other Festivals?*

A. The chief ends are these.

1. To be a token of that thankfulness, and part of that publick honour we owe to God for admirable benefits.

2. To commemorate and imitate the Vertues of the Saints.

3. To express the splendor, and outward dignity of our Religion.

4. To be forcible witnesses of ancient truth.

5. To be provocations to the exercise of all piety.

6. To be shadows of our endless felicity in Heaven.

7. To be everlasting Records on earth, touching by the eye, in a manner, whatsoever we believe.

The Second Service, so far as it extends when there is no Communion, in *Question* and *Answer*.

Q. *WHY doth the Lords Prayer begin this Service?*

A. Because it is the Salt to season all Divine Offices: as it ought to conclude our Prayers, and so supply what is wanting in them, so it is the fittest to be a guide to our Prayers.

Q. *Why is the following Prayer premised before the Commandments?*

A. 1. To mind us that all our sins, which are as so many breaches made upon them, are open to God.

2. To shew us, that without the gracious assistance of God's Spirit we cannot keep them as we ought.

Q. *Why are the Commandments rehearsed before the Communion?*

A. Because the Law is a School-Master to bring us to Christ, *Gal.* 3. 24. By the Law we know sin, *Rom.* 7. 7, 13. and find our selves insufficient to any thing that is good, which drives us to Christ, who can

Strengthen us to all things, *Rom.* 15. 5. *Phil.* 4. 13.

Q. *Why doth the Minister rehearse the Law standing?*

A. To shew his Authority; here is God speaking by the Priest, another *Moses* to the People.

Q. *Why do the People kneel all the while, and crave God mercy?*

A. 1. They acknowledge their own guilt, as to the breach of every Command, imploring God's mercy.

2. They confess their own inability to keep them, desiring God's grace.

Q. *What is the Collect for the day?*

A. A Prayer summing the chief things contained in the Epistle and Gospel for the day, and a pious application of them.

Q. *Why is the* King *so often prayed for?*

A. In pursuance of that strict rule of the Apostle, that our Prayers should be especially for Kings, 1. *Tim.* 2. 1, 2.

Q. *What is the Epistle?*

A. A portion of Scripture, most what taken out of the Apostles writings, such as are most eminent for moral instruction, appointed to personat the Law preceeding the Gospel.

Q. *What is the Gospel?*

A. A portion of Scripture speaking either of Christ himself, or of something that he remarkably did or spake; and therefore to express a more than ordinary reverence to it, all use to stand at the reading of it, and to give glory to God, before it is read, and thanks to God after.

Q. *What is that Creed which is read after the Gospel?*

A. The *Nicene* Creed, the same in substance with the forementioned Creeds.

Q. *Why is it read after the Epistle and Gospel?*

A. Because the Epistle and Gospel are as Lessons to the Second Service, and this is read after the Lessons for the same reasons as the other Creed was.

FINIS.